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A GLIMPES on GRAFFITI

Archaeo-Symbolist

T.L.Subash Chandira Bose

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Introduction

A GLIMPSE *on* GRAFFITI is a comparative research study article on Indus Valley Civilization (IVC) and Thamizh Nadu (TN) graffiti marks with reference to the book, "**Indus signs and graffiti marks of Thamil Nadu (A Morphological study)**", authored by Dr. K. Rarajan and R. Sivanantham (Deputy Director of Thamizh Nadu Department of Archaeology).

I am very much thankful to **Our Honourable Thiru. M.K.Stalin Chief Minister of Thamizh Nadu** for publishing this valuable book.

I am thankful to all the honourable Ministers and respectable Secretaries to the Government of Thamizh Nadu.

My wishes to all team members of Archaological Society of India, Thamizh Nadu Department of archaeology for finding 2107 signs and comparing the similarity with Indus signs graffiti marks.

I, T.L.Subash Chandira Bose, male, aged 78 years, archaeo-symbolist / Indologist, with more than 25 years of experience in searching, listing, readings and decoding ancient symbols realized my duty and responsibility to take-up a study to disclose the meaning of those 42 signs and few other graffiti marks.

Also to confirm the link between IVC and TN and to conclude the true history of India must begin from the bank of Porunai river civilization in TN.

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A brief history of signs and graffiti marks

The signs and graffiti marks are part and part in the group of symbols, which are mainly for communication. The communication was **sharing knowledge** to the next generation to get satisfied. Which is called Keeriyaattruthal (*கீறியாற்றுதல் - உள்ளக் கருத்தை வெளிப்படுத்தி மனத்தாங்களை நீக்கிக் கொள்ளுதல்*) in Thamizh Language.

Even though a knowledge is great if it is not shared it won't be a knowledge. Our ancestors knew this truth and they shared their knowledge as a traditional practice.

In the history of **sharing knowledge,** the first stage was rock art painting drawn on rock surface with black / green / dark red oxide /white colours from herbs and limestone using a human index finger as a brush. The period of rock art standardized from 20,000 to 4000 years all over the world.

The second stage may be graffiti marks on clay utensils and urns, which may be around 10,000 years, which are being unearthed from the river banks from Sindhu to Porunai rivers.

The third stage was IVC and TN writing system with pictographic symbols and phonetic letters attributed from 5,500 to 1,500 B.C.E. In my experience in decoding IVC symbols and scripts, it was a premature stage of the writing system.

The Saanoor, Porrunthal pot shells and a Neolithic period stone axe unearthed in Sembiyan Kandivur Mayilaaduthurai dt. m TN with IVC scripts are the archaeological evidences are notable.

The fourth stage was inscriptions with phonetic letters forming words and sentences with Brahmi or Thamizhi, Thamizh, Vatezhuththu begun around 500 B.C.E. In Thamizhi inscriptions the symbols (picto - graphic words) appear in affixed, infixed and suffixed positions. Which, we could observe at various cave shelters in TN.

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A gap of 1000 years i.e. from 1,500 B.C.E to 500 B.C.E in the history of the writing system is not yet solved. It can be assumed it may be due to complex superior and complex inferior, confusion in belief and non-belief in self-realization to attain the ultimate state of bliss or life science.

As long as we are able to know the meaning of the symbols, it will remain as fresh as before. If not, that knowledge will vanish and symbols will become unknown, that what is happening to TN and IVC symbols. This may be one of the main reasons that the true history and traditional practice / culture of ancient India is wrongly assumed and written.

Therefore, the knowledge about symbols must be preserved for sharing to the future generation. For which due importance must be given for research and study on symbols. There are many rock art research and study societies in the world, in which Rock Art Society of India (RASI) is the one. Unfortunately, to my knowledge there is no such Society or organization particularly for symbols in India and TN.

Sri. Ghandhirajan, is the only freelance rock art researcher for a long period of time. Sri. Narayanmoorthy (Bank manager), Sri. Balakrishnan (High School Headmaster), myself (Engineer) Parthiban (Engineer), Kumaran and few others are his followers.

Few years ago a group of rock symbols were observed in Thirumaiyam fort - Pudukottai district by a District Educational officer (DEO). An Orion constellation rock art was identified by myself, Sri. Balakrishnan. Dr.P.Thamizhagan, Sri. Jayabal and Sri. Kannan in Aalurutimali cave shelter near Naarthaamalai- Pudukottai district. A rock art showing the number of days from dark moon to full moon was identified in Pulippudavu near Usilampatti -Madurai by Sri. Ghandhirajan.

Early writing system (A Journey from graffiti to Brahmi) authored by Dr.K Rajan may be the first book in the history of books about graffiti marks. **"Indus signs and graffiti marks of Thamil Nadu (A Morphological study)"** authored by Dr. K.Rajan and R.Sivanantham -Deputy Director of Thamizh Nadu Department of Archaeology is the second book. Let us wish and hope many such books will be published by Archaeological Survey of India (ASI) and TN archaeological department in future. So that the true history of India will be known to the entire world.

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Research and Study

Before beginning the research and study to know the meaning of symbols, it is my kind request to the scholars and experts in various fields and different organisations to come out of closed circuit of caste, colour, creed, country, complex, race, language, difference of opines and isms.

I would like to quote two phrases and a note. "A country which forgets its history and culture will automatically forget herself". "We are not only responsible for what we are doing and also for leaving undone". "Belief is a friend, but Non-Belief is an enemy to intelligence (the seventh sense)".

If we look closely at the symbols published in "A Morphological study" book, we can observe most of the symbols are in geometrical shapes.

The geometrical shapes are, vertical, horizontal, inclined, curved lines, half circle, circle, triangle. square, rectangle and other shapes of natural plants and figures etc.

The geometry plays a big role in symbols. Because geometry is the only source which can make the unseen to see and unknown to know.

For normal human beings, the vision and hearing abilities are limited within an upper or a lower limit. But in yoga practice, a yogi can have clear vision and hearing ability beyond upper or lower limits.

The geometrical symbols were invented by **yogis or our ancestors**. Therefore, a **brief study on geometry** is essential.

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Brief study on geometry

Geometry is a branch of mathematical science. In geometry, a point is the root or origin. A line joining two points will form vertical / horizontal / inclined / curved lines. Three points - an upward / downward triangle. Four points - a square / rectangle, five points - a pentagon, six points - a hexagon and finally 360 points - a circle (symbol of time and nature). The geometrical figures of five elements are, Earth - aquare, Water - half circle, Fire - upward triangle, Air - hexagon and Sky - quarter circle.

Our ancestors arrived the distance from a place to place and also the time taken for covering the distance with the number of rotation of bullock cart wheel's normal speed by calculating the circurence of circle with a factor 22/7 (pi) with a Thamizh poem, விட்டமோர் ஏழு செய்து, அத்துடன் நான்கைக் கூட்டி சட்டென இரட்டித்தால் வருவது சுற்றுதானே! (Take the diameter as 7 add 4 and double it at once that will be circumference of the wheel.) The factor 22/7 was known to TN from unknown period of time.

Even though the source of the poem is not known, the number 7 is a sacred number all over the world. Only in a circle, the point of beginning and the point of ending will be one and the same. It denotes that all the movable and immovable are evolved from a point and get dissolved into the same point of origin - Universal Law.

Surprisingly, universal law plays a big role in ancient symbols and in the constuction of many buildings / storehouses / water ponds and others constructed with burnt clay bricks (with specific standards of measurements). The buildings and streets are aligned in line with the sun's movement (from east to west) to get adequate air and ventilation.

Initially a suitable land will be selected to establish a city / town /village / building construction with a soil test. A sacred ritual ceremony called "Sanguthabanan (சங்குதாபனம்)". and water levelling method, to find cardinal and ordinal direction by a learned architect "Sthabathi" who had sound knowledge in various fields and possessing noble qualities.

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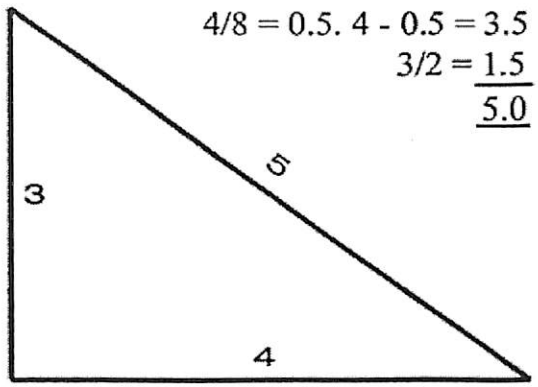
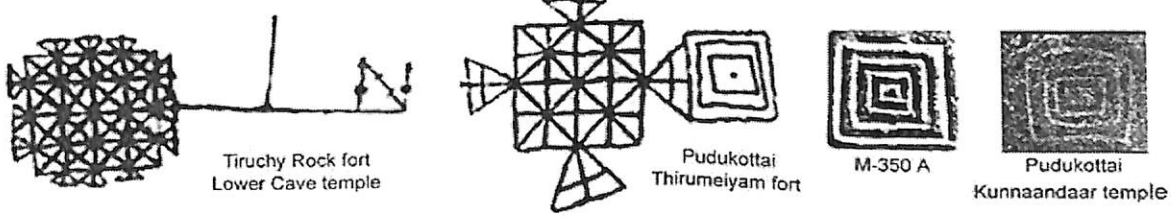
The layout will be marked, based on the best suited dimension by aayaadhi calculation. Then the building construction will begin with a special ceremony called **'Laying cornerstone'.** The four corners will be fixed having a perfect 90-degree angle.



There was an ancient method to find a perfect 90-degree angle given in a Thamizh poem. ஓடும் நீளம் தன்னை எட்டு கூறாக்கி எட்டில் ஒன்றைத் தள்ளி, குன்றத்தை இரு கூறாக்கி, இரண்டையும் கூட்டினால் வருவது கர்ணம் தானே! The source is also not known.

"Divide the running distance (4) into eight parts, reduce one part in it. Divide the Kundram (3) into two parts. Addition of two will be the dimension of hypotenuse (5) ". As evidence, we can observe a geometrical petro-glyph appearing in the West – East direction on the floor of the lower cave temple in Tirucirapalli rock temple. Its continuation can be observed as a petro-glyph on the rock surface in Thitumaiyam fort Pudukottai dt.



Please compare the three concentric oblongs in Thirumaiyam petro-glyph, IVC seal M-350A and a petro- glyph on the Kunnandaar Kovil Pudukottai dt. (Thanks to ASI)

But, all of us are forced to learn this was invented by Pythagoras and named as Pythagoras theorem lived around 500-400 B.C.E. The fact is that, our ancestors knew it before 5,500 B.C.E. in IVC and TN.

"Surprice is the begining of undertaning the mystety."

In the construction of any buildings a linear measuring scale is essential. Let us have a brief study on **ncient linear measuring scale" and how the geometry is closely related to universal law and in Tamizh inscriptions.**

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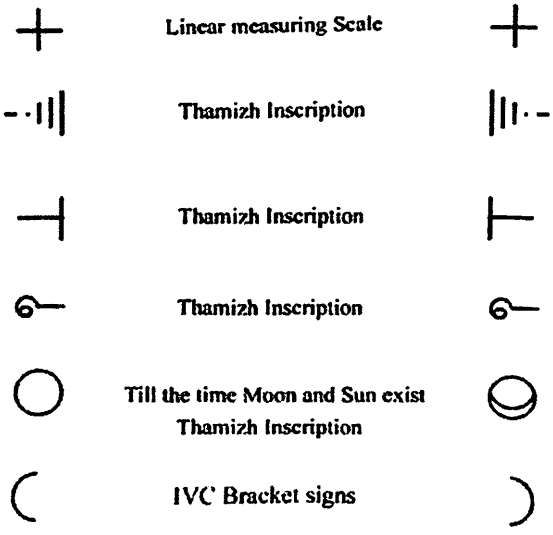
Ancient linear measuring scale and symbols

There are various types of ancient linear measuring scales can be observed only in TN viz., Kuzhikkol, Thachchukkol, Sirpaangakkol, Thalaikkol, Manaikkol, Nanjaikkol, Punjaikkol, Nilamalanthakkol, Ulakalanthakkol and few others. (Kol - scale). Most of the scales appear horizontally with two plus marks one after the other, except very long scales with three / four plus marks. The names of scales indicated close to the scale or nearby the inscriptions mostly in temple annexures. The distance between two intersecting points of two plus marks is the measurement of that particular linear measuring scale.

In geometry. a vertical line denotes North - South poles i.e. fixed axis of earth and **Cause** (*காரணம்*). The horizontal line denotes East - West direction of rotation of earth and **effect** (*காரியம்*). The combination of a vertical and horizontal line forms a **plus mark (sign 29) is causation** (*காரணகாரியம்*). Evolution and dissolution continue to exist in the Universe only due to causation.



The plus mark is the first consonant Thamizhi letter **KA** ! and also the first numerical number one !

In case IVC, the shape of the letter **KA** is a fire stick type human figure carrying an axe within his folded hands and resting on his shoulder - Chandesan. In these symbols except the IVC bracket sign rest denote the Law of Universe.

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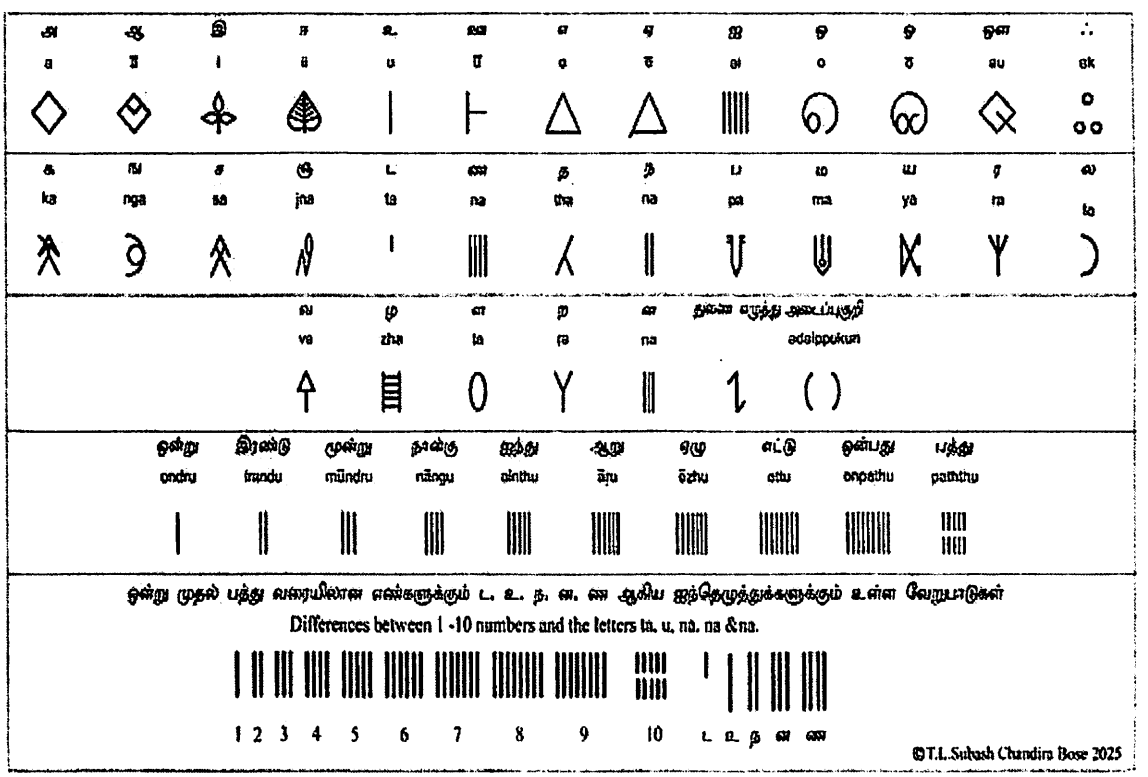
Let us have a look at IVC letters

The root of all the phonetic (vowels and consonants) letters are geometrical symbols particularly in IVC. The below are outcome of my 25 years of experience with reference to various books like Tholkapiam Ezhuththathikaram (14) and got documented in my books (Uruvathikaram (2014), Sindu samavelli muthiraikalil senthanizh ilakkana ilakkiyach chuvadukal (2022) and shared with few archaeologists, students in TN and also to our sisters and brothers in the world.


a ā i ī u ū e ē ai o ō au ak
ka nga sa jna ta na tha na pa ma ya ra la
va zha la ra na
ondru irandu mūndru nāngu aindhu āru ēzhu ettu onpathu paththu
ஒன்று முதல் பத்து வரையிலான எண்களுக்கும் ட, உ, ந, ன, ண ஆகிய ஐந்தெழுத்துக்களுக்கும் உள்ள வேறுபாடுகள்
Differences between 1 -10 numbers and the letters ta, u, na, na &na.
1 2 3 4 5 6 7 8 9 10 ட உ ந ன ண
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Before proceeding to know the meaning of the 42 signs / symbols it is my humble requst to know about human life science.

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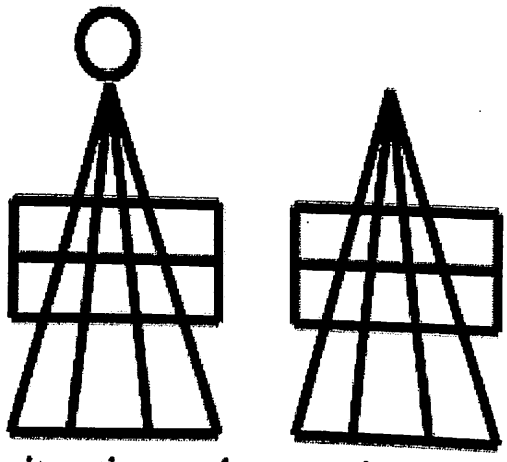
Human life science

The goal of human birth is to attain the ultimate state of bliss. The ultimate state of bliss can be attained only by **self-realization** or finding the answer to a question 'who am I'.

Ant (slower) Path and **Bird (faster) path** are two paths to attain self-realization. Refer Ant's **path** – E1D. 03 -07. **Bird's path** – E13. 08 to E18.05 in Asko Parpola's NFM – Indus scripts of signs with table of codes.

These two paths can be further divided into four types viz., **Devotion** (1), **performing six duties** (Forming, Education, Marriage, Business, Job and Art & Sculpture) without any deficiency of life within the prefixed time (2). pl. refers to Mangudi-G-55. **Gaining knowledge or Gynanam** (3) and **getting united in Yoga practice** (4).

Devotion (1), performing six duties (Forming, Education, Marriage, Business, Job and Art & Sculpture) without any deficiency within the prefixed lifetime(2) comes in Ant's path **(refer sign Kodumanal - G- 540).** Gainning knowledge or Gynanam (3) and getting united in Yoga practice (4) comes in Bird's path. Among the four, our ancestors chose the bird's path to attain the ultimate state of peace with able guidance of well learned teachers.



Fruit eating and non eating birds

In Gynanam (Self-Realization) the souls of the Supreme and all living beings are symbolized as non - fruit eating bird and fruit eating birds.

The symbol appears with ten lines to denote ten vital air (pranas) forming 16 parts to denote 16 parts of the body; the symbols of two birds can be observed on the rock cave shelters, rock surface and in old temples in TN.

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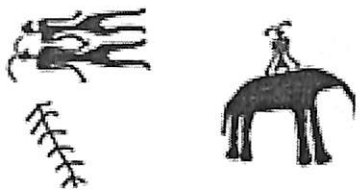
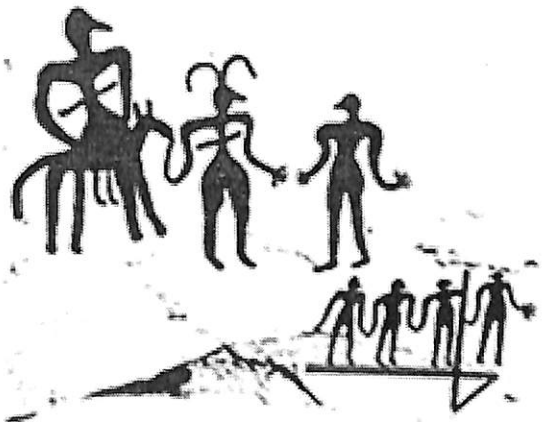


திருமெய்யம்

Thirumeiyam



கீழ்வாலை

Keezhvalai

The human figures as rock art appear with bird head at Thirumaiyam fort Pudukottai dt. and Keelvalai, Villuppuram dt.

In general, a human soul remains in three states viz., awakening state, dreaming state and sleeping state shown as rock art symbols in Thirumaiyam fort, Pudukottai dt.in TN. (Thanks to ASI.)

The shape of a rock appears like a bird head on which the rock art of the human head in the bird's head at Keelvalai, Villuppuram dt.

In Yoga practice a soul of a togi remains in five states viz., awakening state, dreaming state, sleeping state, state of peace (Duriyam) and highest state of peace. (Refer p.26 Keezhvaalai rock art Vilupuram dt.in TN)

The awakening state is symbolized as a plus mark within a circle (pl.refer sign 20). The dream state symbolized as a hour- glass shaped drum mostly inclined (pl.refer sign 32).

The state of peace is called **Duriyam** - geometrically symbolised with a vertical line and three horizontal lines placed on above the other. pl.refers IVC pot shell H-378A. The highest state of peace is called **Duriyaadeetham** - geometrically symbolised with a vertical line and four horizontal lines placed on above the other in Keezhvalai rock art Villuppuram dt., and IVC pot shells Rjd-241A and C-109A.

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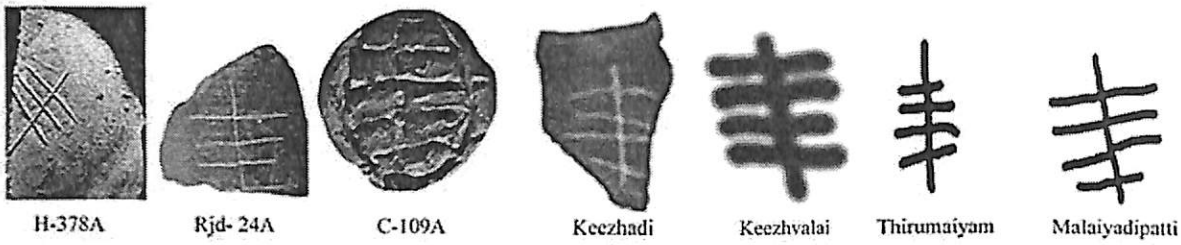

H-378A Rjd- 24A C-109A Keezhadi Keezhvalai Thirumaiyam Malaiyadipatti

Keezhvaalai rock art

Five states of soul in Yoga practice (from right to left) awaking, dreaming, sleeping, state of peace (Duriyam) , highest state of peace Duriyaatheetham.

The geometrical symbol of Duriyam (State of Peace) appers in a IVC A pot shell H-378A **with a vertical and three horizontal lines one above other**, and the symbol of Duriyatheetham (highest State of Peace) in a IVC A pot shell Rjd-24AA, IVC seal C-109A, Keezhadi pot shell, Keezhvalat rock art **with a vertical and tfour horizontal lines one above other .**

Two more petro-glyphs symbols in Thirumaiyam fort and Malaiyadipatti. Pudukottai dt. in TN are the archaeological evidence to prove that our ancestors lived in IVC and TN are the follower of the bird's path for self-realization to attain ultimate state of bliss.

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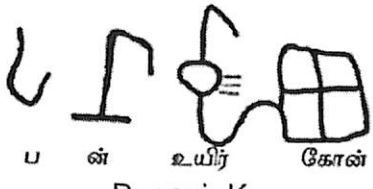
The three elements of truth (முப்பொருள் உண்மை)

Pasu (பசு) – Pasam (பாசம்)– Pathi (பதி) are be three elements of truth. The symbols denoting the three elements of truth were unearthed in Kodumanal KDL-G-11.6 by Dr.Rajan.

A combined form of a vertical (U) and a circle (l) read as **UL –Ullam** means inner self (Pasu or soul) in IVC. A **fire torch** denoting Pantham or Pasam (pl.refer sign 38). Four squares within a square read as Pathi (Lord).



Pannuir Kon

Ponnuir Kon

Two petro-glyph symbols of **Pasu or Soul** can be observed in 2nd century B.C.E Thamizhi inscription at Kongar Puliyangulam, Azhagar Malai and Vikkramamangalam Madurai district.

A petro-glyph symbol of Pasam or Pantham (torch) can be observed in Nannimangalam Lord Siva temple near Lalgudi along with symbols of Aazhi and symbols of Chittramezhi Periyanaataar.

Two petro-glyph symbols **of Pasu or soul and Pathi or Lord** (read with two Thamizhi letters as **Pannuir kon** and **Ponnuir kon**) can be observed in 2nd century B.C.E Thamizhi inscription at Kongar Puliyangulam. The symbol of Pathi can be obsered on the floor of temples and its annexures. All these three symbols were listed by Indologist Iravatham Mahadeven in Sign list of IVC symbols and scripts

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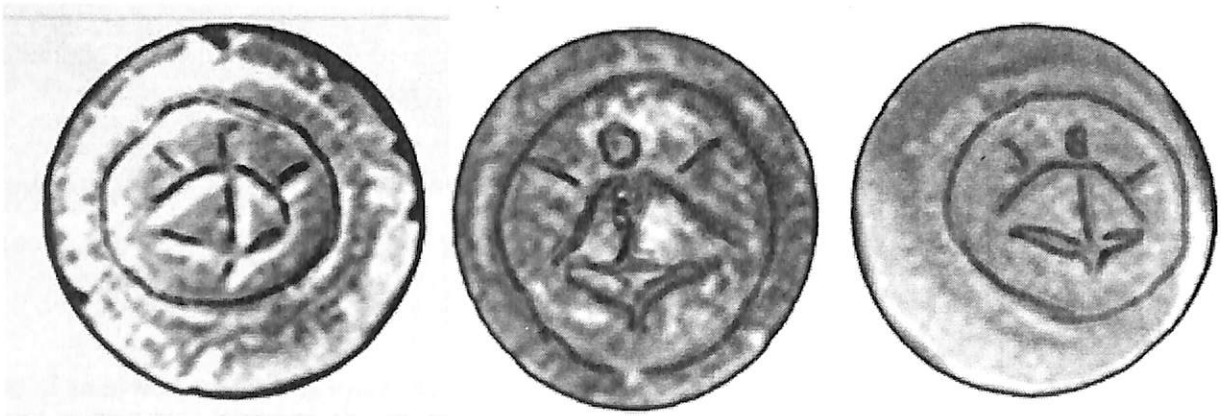
42 basic signs

In my obervation on 42 basic signs or symbols are related Eight limbs (உறுப்புகள்) of Yoga, some are IVC letters and others.

The yoga is said to be the eight limbs of yoga, also known as Ashtanga Yoga (அட்டாங்கயோகம்), are a framework for spiritual practice for self - realization to attain ultimate state of peace.



Three Ashtangam symbol unearthed from Keezhadi

கீழடியில் வெளிக்கொணரப்பெற்ற மூன்று அட்டாங்கம் குறியீடுகள்.

The word Ashtangam (அட்டாங்கம்), eight parts in human body viz, two hands (இரண்டு கரங்கள்), , two legs(இரண்டு கால்கள்), two shoulders (இரண்டு தோல் பட்டைகள்), Chest (மார்பு) and eye-brow center(இருபுறுவ மத்தி),

A Yogi seated in Moola bhandha Aasanam was found at Keezhadi and few IVC seals. It may be call as Tortoise (ஆமை) symbole.

The Ashtanga Yoga means eight limbs of yoga, These limbs are: Yama (ethical restraints) இயமம், Niyama (observances) நியமம், Asana (postures)ஆசனம், Pranayama (breath control) பிரணாயாமம், Pratyahara (withdrawal of senses)பிரத்தியாகாரம், Dharana (concentration) தாரணம், Dhyana (meditation) தியாணம், and Samadhi (absorption) சமாதி.

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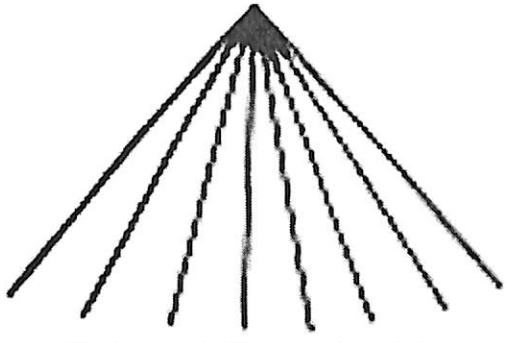
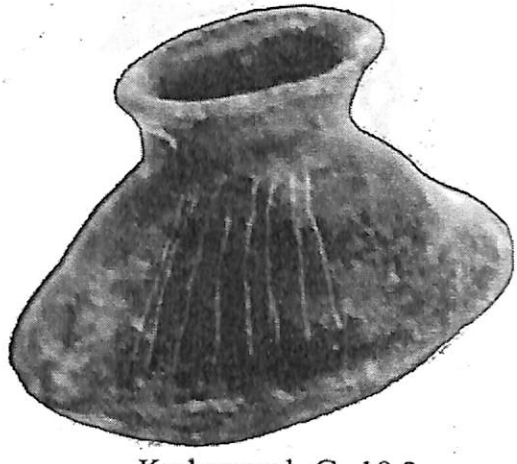
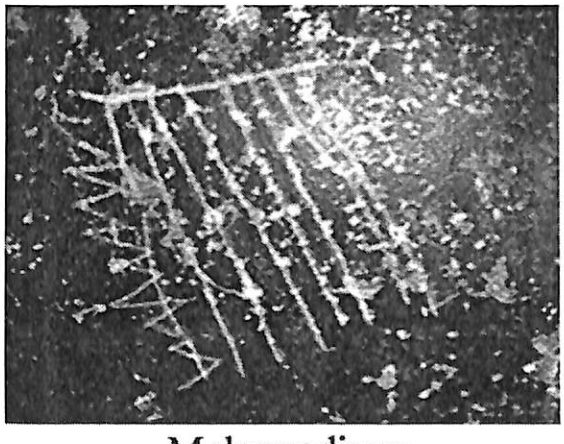
The Ashtanga Yoga symbolized with eight (verical or inclined) lines merging in a point found at Keezhzdi sign-4.1 and Kodumanal-G-10.3, With a horizontal line at the top with Kundalini energy in the form of snake found on a Urn at at Melappaadivur Dindukal dt. found by Narayanamoorthy and only eight vertcal lines very close the opening of Urn appearing on a pot shell IVC H-2538A, These are archaeological evidences for the link ketween TN and IVC



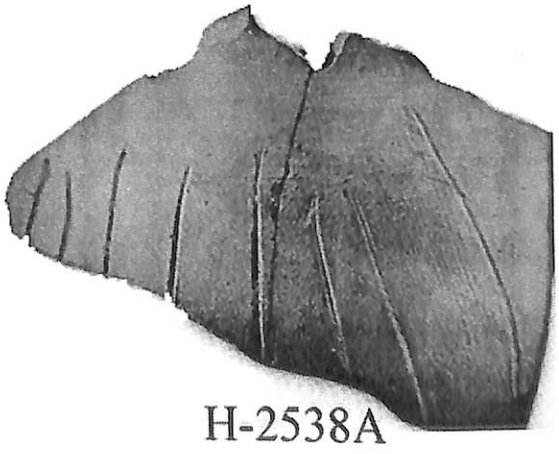
Kodumanal Veriant sign -4.1



Kodumanal -G -10.3



Melappadivur



H-2538A

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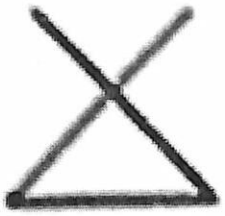


Sign-G- 01 : Niraathaaram – the formless, Sky, Ultimate state of bliss (வடிவமின்மை, ஆகாயம், வீடுபேறு). Niraathaara yoagm (நிராதார யோகம்)- soul reaching and remaining in supreme soul after losing its affection. (ஆன்மா தன்னிறிவு இழந்து பரமாத்மாவை அடைந்து பற்றற நிற்கும் நிலை)

Rjd-336A

Sign G-02: Symbol of erectness (விரைப்புத் தன்மை).

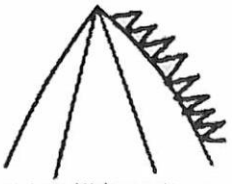
K-459A

Sign G-03: Trikudi, Thiruvidam, Vaaranaasi, Avinaasi. Aagnya chakra, Two eyebrows center. or sixth yoga center. (திரிகுடி, திருவிடம், வாரணநாசி, அவிநாசி. ஆஞ்யா சக்கரம், இருபுருவ மத்தி). Mostly this symbol appears in the neck of the urn or on its lid.

ஆதிச்சநல்லூர்

Sign G- 04: May be the IVC Thamizh consonant letter 'IM' (ம்).

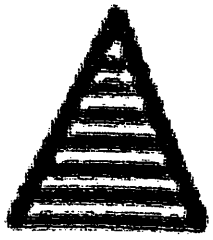
Sign G- 05: Most possibly Trikudi, Thiruvidam, Vaaranaasi, Avinaasi. The third eye. Aagnya chakram or the sixth yoga center. With an addition of raising Kundalini energy in the form of a snake (அநேகமாக, திரிகுடி, திருவிடம், வாரணநாசி, அவிநாசி. ஆஞ்யா சக்கரம், பாம்பு வடிவிலான குண்டலினி சக்தி.)



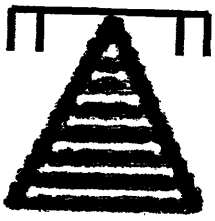
Kodumanal Variant 4.1 with snake

Sign G- 06: The IVC Thamizh consonant letter 'e' (எ). to get elevated / the third element - fire, male energy.

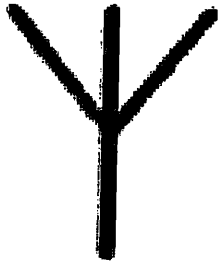
Koviloor Digital Library



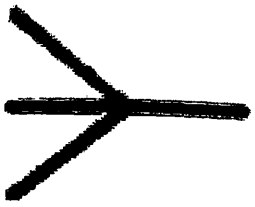
Sign G- 07: Raising of life force / Kundalini enery in seven chakras viz., from Muladhara Chakra, Swadishthana Chakra, Manipura Chakra, Anahata Chakra, Vishuddhi, Chakra, Ajna Chakra, Sahasrara Chakra. It refers maintaining healthy, physical and emotional balance in life in Yoga practice. (refer: Kodumanal - G- 8.5) and also a ladder with seven steps in Yoga practice Kodumanal - G- 8.3).



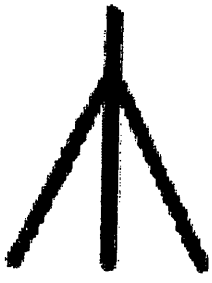
Sign G- 08: Raising of life force / Kundalini enery through Sushumana Nadi (a central channel of energy in human body nadi) in Yoga practice.



Sign G- 09: The IVC Thamizh consonant letter RA (𑀭, 𑀭𑁂).



Sign G- 10: The IVC Thamizh consonant letter RA (𑀭, 𑀭𑁂) in horizontal position.



Sign G- 11: The IVC Thamizh consonant letter RA (𑀭, 𑀭𑁂) turned to 180 degrees.

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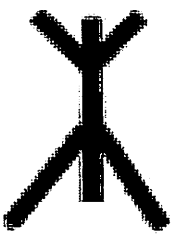
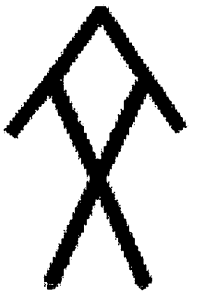
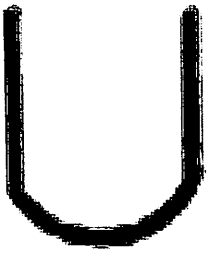


Sign G- 12: A Male figure.

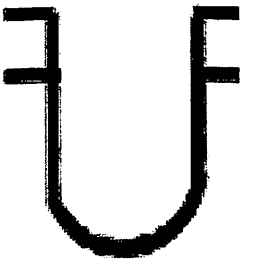
Sign G- 13: An arrow refers a symbol of a soul in sel- realization. Also refer sign -G 18.

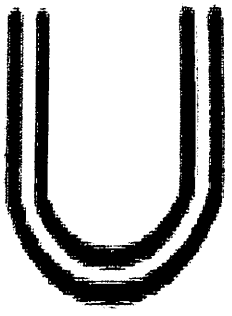
Sign G-14: Royal symbol of Pandiya Dynasty. IVC Thamizh consonant letter 'SA' (𐌒 / 𐌒𐌓.)





Sign G-15: May be IVC Thamizh consonant letter 'PA' (𐌐 / 𐌐𐌓.)





Sign G-16: May be a Combined form of IVC Thamizh 9th letters of 'ippa' (𐌉𐌉 / 𐌉𐌉𐌓).

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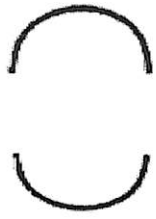
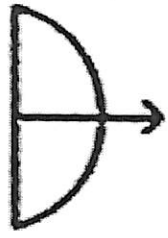
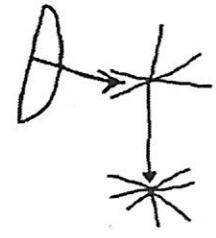


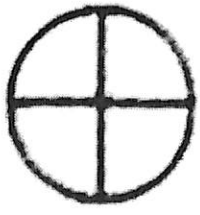
Sign G- 17 : A cup shape turned upside down denotes sun's movement in northen hemisphere. In terms of five elements, a half circle denotes water if it is turned 180 degrees.



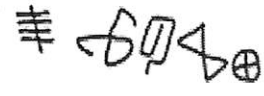
Sign G- 18: In a combined form, the bow is sacred sound OM, the string is mind, arrow is soul and target is Supreme soul. This symbol appears in Keezhvali with two radiant rays. This symbol to denote aecher. It is a Royal symbol of Chera dynasty.



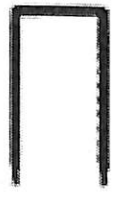
Sign G- 19 : IVC Thamizh consonant letter 'il' (ள்) or time / nature. Mostly the Sun will appear with radiant rays in Keezhvalai.



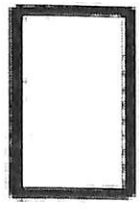
Sign G- 20: Symbol denoting awakening state or causation in time.



Sign G- 21: IVC Thamizh 8th consonant letter 'ni'(நி) - அண்மை, தன்மை, ஊறுதிப்பாடு, மறுதலை, மிகுதி .



Sign G- 22: IVC Thamizh 9th consonant letter 'Bha' (ப). taken as granted in Sanskrit letter.



This type of letter mostly appears with one, two, three letters or numbers (refer Kodumanal- G-11-4 to read as Upa (உப). A petro-glyph read as Upavasan (உபவாசன்) was also found on a rock surface near Roya vellore in TN by Sri. Kathiravan.

Kodumanal -G- 11.4

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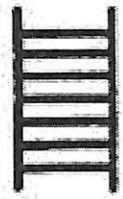
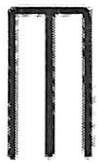
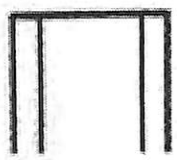


Sign G- 23: IVC Thamizh consonant special letter 'Zha' (ழ - சிறப்பு ழகரம்). It appears in various shapes with numbers of steps in IVC.

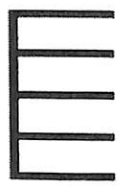


Sign G- 24: IVC Thamizh 18th consonant letter 'ni'(னி).

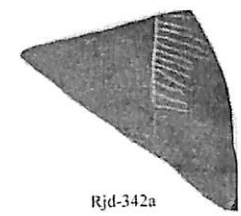
Sign G- 25: Symbol denote the importance of maintaining healthy, physical and emotional **balance in life,** in Yoga pracize.

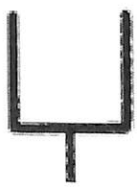


Sign G- 26: Symbol denotes the importance of maintaining healthy, physical and emotional **balance and 'long life', in** Yoga practice. If the four vertical lines close togeter it is a IVC consonant letter 'ni' (ணி).



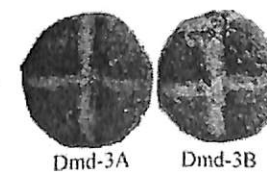
Sign G- 27: A symbol of comb in IVC Thamizh consonant letter 'Sii' (சீ)or Thiru (திரு). In IVC it appears with five or more horizontal lines.

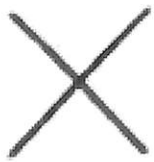




Sign G- 28: IVC Thamizh letter 'Pu' (பு).

Sign G- 29: Symbol of **causation**. Thamizhi letter consonant KA (க). and numerical number one.





Sign G- 30: IVC Thamizh consonant letter thi (தி). Pointing to words four ordinal directions viz., NE, SE, SW and NW. The intersecting point is Sky.

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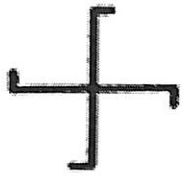
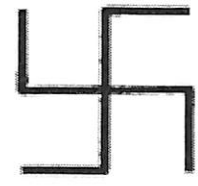
Sign G- 31: Combined form IVC Thamizh vowel letter 'U' and consonant letter 'thi;. Reas as 'uthi'. உதி - வித்தை (கல்வி, பேரறிவைக் கொடுக்கும் தத்துவம், அறிவு). உலைத்துருத்தி.

Sign G- 32: Symbol of Hour –glass typed double drum, mostly appears as yoga seat in IVC. It is one of the symbols of Chittramezhi Periyanaattaar in Thamizh inscriptions. If it is turned 45 degrees it is a symbol to denote dreaming state in yoga.



Sign G- 33: IVC Auspicious Symbol of Swasthika denoting evolusion.



Sign G- 34: IVC Symbol of sky river - Gangai. ஆகாயகங்கை (எ) வானதி

H-2151A&B
வானதி

Sign G- 35: IVC Symbol of a plant denoting intimacy (செடி - நெருக்கம்).

திருமெய்யம் பாறை ஓவியம்

Sign G- 36: IVC Thamizh consonant letter 'Tha' (த).

Sign G- 37: IVC symbol of Elephant Goad / Angusam (அங்குசம்) / Thuratti / Bullhook to get rid of arrogence / ego (அங்காரம்).

கீழ்வாலை பாறை ஓவியம்

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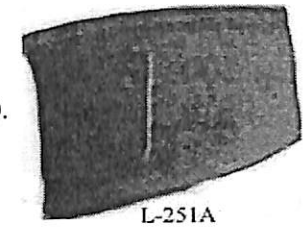
Sign G- 38: IVC symbol of a spear - Vel (வேல்). The Indus tablet read as 'Aran' (அ)ரண்.

H-337A

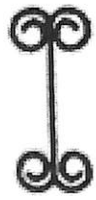
Sign G- 39: IVC Thamizh vowel letter 'U' (உ).



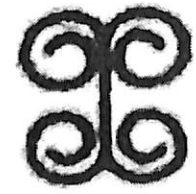
L-251A

Sign G- 40: IVC royal symbol of bull's horn crowned Lord (மிருகபதி).

Sign G- 41: Probably IVC Thamizh vowel letter 'EE' (ஏ).



Sign G- 42: Probably Lajagowri (இலஜகௌரி).



The meaning of 42 signs (symbols) listed in the "**Indus signs and graffiti marks of Thamil Nadu (A Morphological study)**" with few more are given with reference to rock arts and others observed archaeological sites in TN and IVC letters.

I just leave to the decision of scholars and experts in different fields and organisations to agree or disagree on the close link between IVC to TN or TN to IVC.

Accepting or not accepting that, the people of ancient India followed the path of Yoga for self-realization to uttain the ultimate state of bliss is their own individual's mind set. But "**The truth cannot hide for long time and forever**".

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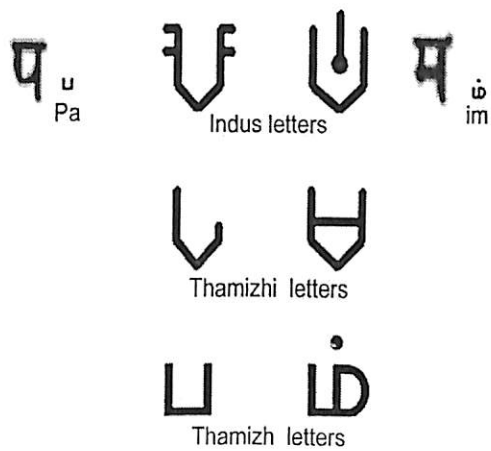
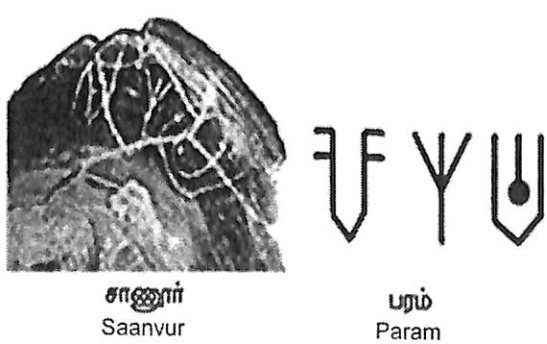
Conclusion



The above research and study which refer to Indus signs and graffiti marks of Thamil Nadu (A Morphological study, we can come to the following conclusions with litral and archologicals evidences in TN and IVC.)

The Tholkappiyam Ezhuththathikatam (14) says "Utperum Pulli Uruvaagume" (உட்பெறு புள்ளி உருவாகுமே). Meaning: if a point is placed within a letter **'Pa',** it will be letter a **'im/ ma'.** A comparative study showed the two letters **'Pa' and 'im/ ma'** are Proto- Thamizh letters.

A pot shell with IVC three letters unearthed from an archaeololigical site at Saanoor near Dindivanam by ASI. The first letter is '**PA**'; and last letter is.'**IM**'. Thses two letters are identical to IVC letters. The three letters read from left to right as 'PARAM' (பரம்) means The highest.



According to Tholkappiyam Ezhuththathikatam, the hard sound letter '**PA**' will come in the beginning of a word. the middle ound letter '**RA**' will come in the mid of a word. the soft sound letter '**IM**' will come at the end of a word. In this case the dot within the letter **IM** is highlighted as long circle.

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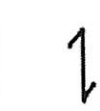
பொருந்தல் Porunthal

அனாம் Anaam

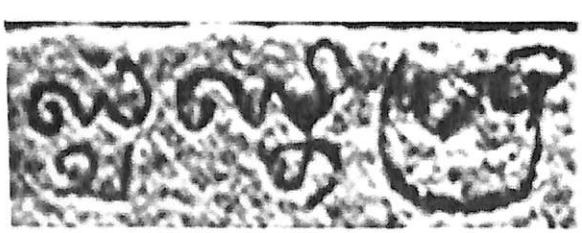


கொடு மணல் Kodumanal

A pot shell with IVC three letters unearthed from an archaeololigical site at Porunthal by Dr. Rajan is taken for another case study. The first letters '**A**', second letter is.'**naa 'with a 'helping letter' and** third letter is **'im'** are identical to IVC letters. The three letters read from left to right as 'ANAAM *(அனாம்)*. Anaamathu *(அனாமத்து)* - not belonging to anybody*(எவருக்கும் உரிமையில்லாதது)*.

The above two case studies show, that the IVC letters of Proto-Thamizh language and the direction reading was from left to right.

M-482a



M-482a is a seal with **two** symbols and **four** letters. This seal reads from left to right as Swa + aththi + sii + po + (ru+ l**). Swasthisii Porul or** Swa aththi Sii Porul.

Swa – auspicious. **Aththi** – Atthi tree will have a noble medicinal quality to cure many diseases. **Sii** - Reverent / Honourable / Thiru. **Porul** - truth / opinion / knowledge / bliss / **leadership** / example. Meaning: **Auspicious is Honouring the Knowledge** / leadership**.** (Note: Swasthisii Porul became as **Swasthti sri** in Thamizh Inscription around 700-800 ACE in TN)

H-645a

H-645a is the seal with seven **letters**. This seal reads from left to right as, yaa + ba + (na +n + pa) + (na + me). **Yaabanan Paname** *(யாபனன் பனமே)*. (Yaabanan - disagreeing or insulting person Paname - Lake of honesty.)

Meaning A person who Insulting / disageering is a dishonest person *(பிறரை இகழ்பவர் / ஏற்க மறுப்பவர் நேர்மை அற்றவரே / இல்லாதவரே)*.

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H-1a

Bharath Rathana(m)

H-1a is the seal with four **letters and a symbol of aazhi.** This seals read from left to right as, aazhi +(na + me)+ po + thi. **Aazhiname Pothi** (ஆழினமே போதி -ஆளினமே போதி).

(Aazhiname - The ruler group is . Pothi - Bodhi tree / Peepal tree (Arasamaram).

Meaning: The ruling group is Bodhi tree. (ஆள்வோன் இனமே அரசமரம்).

The Governmant of India's **highest honour of award is Bharath Rathna(m) is a symbol of a Bodhi tree leaf** (அரச இலை).and IVC vowel letter 'ii' (ஈ). Ref. IVC Vowel letter 'ii', Korkai -G- 67, Keezhadi-G- 297, Teriruveli-G-63 and Mangudi -G- 18

IVC Vowel letter - ii

Korkai - G - 67

Keezhadi - G - 297

Teriruveli - G - 63

Mangudi - G - 18

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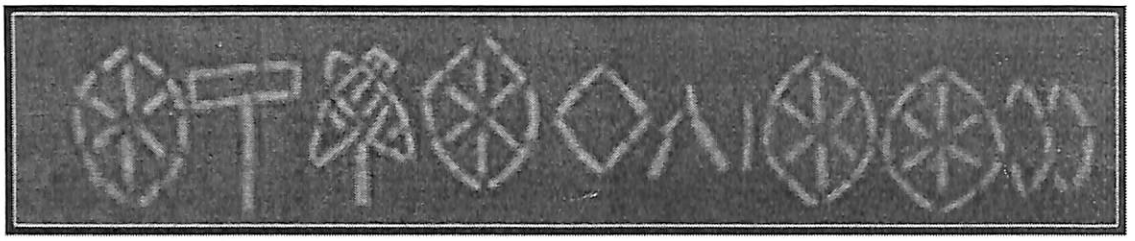

Aazhi	Paavu	Edan	Aazhi	a	ittitai	u	Aazhi	Aazhi	yaa
ஆழி	பாவு	ஈடன்	ஆழி	அ	இட்டிடை	உ	ஆழி	ஆழி	யா

The Dholavira wooden sign board just outside the north entrance to the citadel is one of the most exciting discoveries in Indus valley civilization.

There are **four** identical Indus symbols and **eleven** Indus letters each 37 centimetres high made of white gypsum and fixed on a 3 meters long wood panel. It is not yet deciphered, what the sign is saying still remains a mystery.

The identical Indus symbols denote 'Aazhi' means circles. The four symbols and eleven letters are read from right to left right in Thamizh as;

yaa aazhi	- Which is the circle (s)? (வட்டங்கள் யாவை?).
Aazhi u	- The Circles are two (வட்டங்கள் இரண்டு).
Ittitai a aazhi	- A narrow gapped circle(s) (சிறுகிய இடைவெளியுடைய வட்டங்கள்).
Eedan	- The most respectable one's (மாட்சிமை மிக்கவர்களின்).
Pennam ee	- Higest state of elevation (மிகப்பெரிய உயர்ச்சி).
Paavu	- Two four-cubit diameter measured (இரு நான்கு முழம் விட்ட அளவு).
Aazhi	- Circle(s) (வட்டங்கள்).

Meaning: Which is the circle (s)? The Circles are two. A narrow gapped circle(s). A symbol of Lord Siva's devotee who attained Higest state of elevation. Two four-cubit diameter measured Circle(s).

Note:The measurement of the circles is two four-cubit (8 cubit). The standard linear measurement of a cubit is 24 fingers (18 inches). For a great being is a cubit and a hand breath 24 + 4 =28 fingers (21 inches).

Therefore, two four-cubit (8 cubit) diameter of inner or outer circle may be either 144 inches (12 feet / 3.6576meters) or 168 inches (14 feet / 4.2672 meters.) (One finger = 0.75 inches.)

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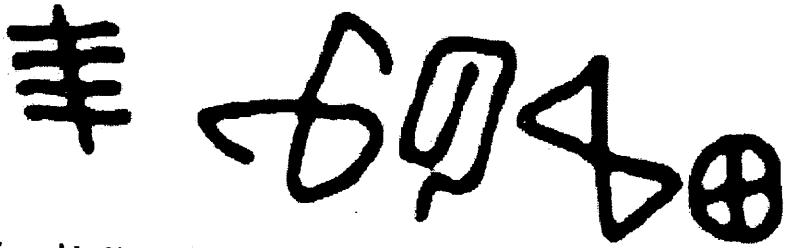
01. There was a close link in terms of history and traditional culture between IVC and TN before 5,500 B.C.E.

02. The language of IVC was Proto-Thamizh (the mother / elder sister of so called Dravidian languages.)

03. The IVC symbols and scripts are readable, no more mystery.

04. The ancient people lived in IVC and TN praectised Yoga for self - realization and to attain the ultimate state of bliss.

Keezhvaalai rock art



Five states of soul in Yoga practice (from right to left) awaking, dreaming, sleeping, state of peace (Duriyam) , highest state of peace Duriyaatheetham.

H-2084A&B

This seal read from left to right as; "Pichchaadanul Pinaagabaani. Duriyaatheethan uru pithaa si"

Meaning: The inner-self (soul) of Pichchaadan is Pinaagabaani. The Duriyaatheethan divine form is the father Lord Siva.

05. Our ancestor's traditional practice is to burry the dead.

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06. The Thamizh special consonant letter is **'ZHA'**. It is not in any other languages except Thamizh and Malayaalam (ancient Chera kingdom presently Kerala state) languages.

The earliest shape of the letter **'ZHA'** in IVC was a ladder with seven steps. The same shape appears as graffiti marks on pot shells unearthed particularly in Edakkal and Kodumanal and few other archaeological sites in TN. IVC M-468A is Proto-Thamizh letter 'ZHA' *(ழகரம்)* in the shape of a ladder *(ஏணிமரம்)*.

Kodumanal –G- 9.3 appears with IVC Proto-Thamizh letter **'ZHA'** in ladder shape and a symbol of causation in time i.e. first of state soul in yoga.

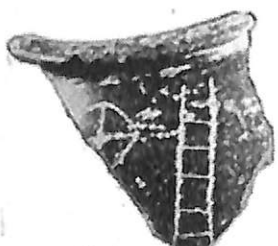
Edakkal with IVC Proto-Thamizh letter **'ZHA'** in ladder shape and symbols of causation in time i.e. first of state soul in yoga. It is to maintain healthy, physical and emotional balance in life in Yoga practice.

Kodumanal –G- 9.6 and 9.7 appears with IVC symbol of Niraathaarayogam soul reaching and remaining in supreme soul after losing its affection.

In Kodumanal –G-9.2 the letter **'ZHA'** appears with IVC consonant letter **'PA'** – Pure, wide, Shadow, Projection and beauty.

The Proto-Thamizh letter **'ZHA'** is not merely a letter it is closed related to self- realization by claiming upward to attain the ultimate state of bliss.

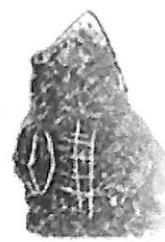
M-468A


Kodumanal-G-9.3

Edakkal(Kerala)

Kodumanal-G-9.6

Kodumanal-G-9.7


Kodumanal-G-9.2

07. It is my humble request to the Government of Thamizh Nadu to consider to write as THAMIZH to give importance by knowing above said significance of the letter 'zha' *(சிறப்பு ழகரம்)*.

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